4: Pierson Z-4, 5 (1935-1937) 1967
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At the ceremony Bahia's most famous citizen, the statesman, jurist, and orator, Ruy Barbosa, read from *Gonzaga:* "No more slaves! No more masters! Liberty to all hands, liberty to all heads," and himself added, "Abolition is an expression of the most inflexible of social necessities." Antonio Augusto de Mendonça, one of several Bahian poets then active in the antislavery cause, wrote and recited a poem dedicated to the Sociedade Libertadora Sete de Setembro. In the following year the *Gazeta da Tarde* inaugurated a series of abolition lectures to be given in the Lyceu de Artes e Officios and invited as the first speaker the well-known abolition orator, José do Patrocinio.[86] In 1885 a pamphlet entitled *A incoherencia da escravidão n'um paiz christão* was published in Bahia by Antonio Pereira de Araujo. When the news arrived (June 30, 1887) that the cabinet had secured the dissolution of "the pro-slave" *camara* a celebration was held at the offices of the *Diario da Bahia*, on the initiative of the *Libertadora Bahiana* and the *Gazeta da Tarde.*

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In 1872 the province of Bahia freed the twenty-two slaves which it owned and had employed as gardeners, laundry women, and grave-diggers, either at the Hospital dos Lazaros or the cemetery of Quintas. In 1880 Joaquim Nabuco presented a project to the Pernambuco legislature calling for the extinction of slavery within ten years, and three years later he published a stirring abolition treatise entitled *O Abolicionismo.*[86a] In 1885, and again in 1887, he was elected federal deputy on an abolition platform. In 1881 the Bahian

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[86] Other lectures were given by Dr. Aristides Spinola, Dr. José de Oliviera Campos, Paula Ney, Conselheiro Luiz Alvares dos Santos, Ennes de Souza, Salles Barbosa, Elpidio de Mesquita, and Dr. Arthur Ferreira Vianna.

[86a] London, 1883.

4: Pierson Z-4, 5 (1935-1937) 1967
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Bahia, one mulatto, and three blacks. Several substantial white citizens had received their early training under this man.

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The public library is patronized indiscriminately by members of all ethnic groups. Blacks, however, appear among its frequenters only in rather limited numbers. For instance, of 560 individuals using the library facilities on different days and at different hours during the day,[11] only 9.6 per cent were blacks, while 35.9 per cent were mulattoes and 52.7 per cent were whites.[12]

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In labor unions organization definitely follows class lines, and ethnic differences are largely lost sight of in the pursuit of common ends. Leadership, however, tends to be white or near-white, even in those unions composed predominantly of blacks and dark mixed-bloods. For instance, at a "solemn assembly" for the installation of new officers in a local labor union whose membership, limited to 550, is overwhelmingly Negro (as indicated by a detailed check of the members with the aid of the union secretary), the retiring president was a *branco da Bahia* and the incoming president a light mulatto. Only eleven *brancos* (probably all, or nearly all, of whom are *brancos da Bahia*) and relatively few mulattoes are to be found among the membership.[13]

[11] Samples were taken for each hour from 9:00 A.M. to 4:00 P.M., with the exception of 12:00 noon to 2:00 P.M., when the institution was closed.

[12] Also 7 (1.2 per cent) *cafusos*, 3 (0.5 per cent) *mamelucos*.

[13] Of the speakers, 6 were blacks, 5 were mulattoes (2 quite light), 1 was a *branco da Bahia*, and 1 was a white. Among the themes presented were: "Solidarity! All Workers Are Brothers!" "Since the Revolution of 1930 Workers Are No Longer Slaves"; "Viva Getulio Vargas, the God, the Jesus, and the Senhor do Bomfim [patron saint of Bahia's poorer classes] of the Workers!" "Remember the Chicago Workers Who Died for Liberty!" "Save Brazil's Wealth from Exploitation by *Norte-Americanos* Who Hope To Seize Her Mines and Her Waterfalls and Make Slaves of Her People!" "Look to the World's Greatest Socialist and Sociologist, Jesus Christ."

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4: Pierson Z-4, 5 (1935-1937) 1967
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ganization which numbers about 345[24] of the city's intellectual élite, is a dark mixed-blood, the able engineer and Tupi scholar previously mentioned. The secretary of the organization is white, but during his absence on federal appointment in Rio the assistant secretary, a dark mulatto educator, discharges the secretarial duties. Of the 30 officers and committeemen of this institution, 24 are whites, 2 are *brancos da Bahia*, and 4 are mulattoes. Among the whites are several scions of the old aristocracy.

At a dinner of the Rotary Club, which numbers among its members some of the city's most prominent businessmen, 42 whites, 5 *brancos da Bahia*, and 1 very light mulatto (a visitor) were present. The guest speaker was white. Of 55 members, 47 are whites, 6 are *brancos da Bahia*, and 2 are very light mulattoes.

Of 28 citizens assuming prominent roles in a community organization designed to erect a mausoleum to Castro Alves, 15 were whites, 5 were *brancos da Bahia*, 7 were light mulattoes, 2 were dark mulattoes, and 1 was a black, the latter an able engineer and local historian. At a public meeting in honor of Castro Alves, the speaker was a white politician with a national reputation, an able man of letters, and scion of the old aristocracy. Of 200 individuals in the audience, only 18 were colored (15 mulattoes, mostly very light mixed-bloods, and 3 blacks).

At a recital given by a noted Brazilian pianist, where there were present, according to a newspaper account, "the most select of Bahia's artistic and social circles,"[25] the audience was composed of 116 whites, 14 mulattoes, predominantly light, and 2 blacks.

[24] According to the secretary of the organization.

[25] *Estado da Bahia*, January 22, 1937.

4: Pierson Z-4, 5 (1935-1937) 1967
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Celebrating the one hundredth anniversary of the birth of Carlos Gomes, famed Brazilian composer of the operas *Guaraný* and *Fosca*, 389 Bahians gathered in the Instituto Geographico e Historico. Of these, 316 were whites, 61 were mulattoes (predominately light), 11 were blacks, and 1 was a *cafuso*. With the governor of Bahia (white) on the platform were 12 citizens in formal dress, all whites[26] except the governor's bodyguard, a light mulatto in army uniform. Two young ladies in formal dress, both white, sang and declaimed. Of the 3 subsequent speakers, 2 were whites and 1 was a *branco da Bahia*. The military police band, which furnished instrumental music for the occasion, was composed of 9 blacks, 26 mulattoes, 2 whites, 3 *cafusos*, and 1 *mameluco*, under the direction of a mulatto bandmaster. Fifty students from the Instituto de Musica da Bahia sang one of Gomes' compositions. All were whites, except 2 light mulattoes.

Twenty-one women, aged eighteen to forty, were present at a cooking school sponsored by a foreign resident. A novel experience in Bahia, where for generations Negro servants have prepared the food, this school had assumed somewhat the character of a fad. The group included several ladies from upper-class families, well to do, educated and traveled. The wife of the governor occasionally attended. Present were 18 whites and 3 light mulattoes, among the latter a *morena*, perhaps the best-dressed lady of the group. Her father is deceased, and her mother is a dressmaker in moderate circumstances. The girl's beauty, pleasant manner, and constant well-tailored appearance have secured for her admittance into the upper circles. She is often invited into the "best" homes. Another of the mixed-bloods present was

[26] Including one *branco da Bahia*.